Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LII. CHICAGO, SEPTEMBER 17, 1903. NUMBER 3

Line in nature is not found;
Unit and universe are round;
In vain produced, all rays return;
Evil will bless, and ice will burn.

—*Emerson in Uriel.*

CONTENTS.

PAGE

Notes 35
Getting Back to Work 37
Charles Lamb's Love-Letters 37
Ruskin and Carlyle 37
A Visit to Hadleigh.—*Charles Roper* 38

THE SUNDAY SCHOOL— PAGE
Third Series—Citizenship and the Duties of a Citizen—W. L. SHELDON—Chapter VII 40
If Not Emerson, Why Not?—ANNIE B. FORD 43
Michael Servetus 44
The Forest Greeting 44
Down to the Crossroads Store.—*Henry Edward Rood* 44

THE FIELD—
Our Tower Hill Letter.—CORDELIA KIRKLAND 45

Unity Publishing Company, 3939 Langley Avenue, Chicago.

Of Interest to Unity Readers.

THE MORAL SYSTEM OF SHAKESPEARE.

By Richard G. Moulton, Ph D. 12mo, cloth, $1.50 net. (Postage 12 cents)

"One of the most sensible and illuminating works of modern literary criticism and plain workaday philosophy."—*Brooklyn Eagle.*

MIRACLES AND SUPERNATURAL RELIGION.

By James Morris Whiton, Ph. D. 16mo, 75 cents net. (Postage 7 cents.)

WITNESSES OF THE LIGHT.

By Washington Gladden. 12mo, illustrated. $1.25 net. (Postage extra.)

AIDS TO THE STUDY OF DANTE.

Compiled by Charles A. Dinsmore. Cr. 8vo. $1.50 net. Postpaid $1.64. A handbook of collateral reading for Dante students.

RELIGION. The Recovery and Restatement of the Gospel.

By Loran David Osborn, Ph. D. 12mo, uncut, pp. 253. University of Chicago Press. $1.50 net.

Address UNITY PUBLISHING COMPANY.
3939 Langley Avenue, CHICAGO.

UNITY

VOLUME LII. THURSDAY, SEPTEMBER 17, 1903. NUMBER 3

A summer assembly at New Buffalo, Michigan, held under the auspices of the Congregationalists, gave a day to church unity, and representatives of the Congregationalists, Methodist Protestants and United Brethren took part in the program. That is right, brethren. Get accustomed to singing and praying together under the trees, and in due time you will do the same thing indoors, and it will be better for our sect-ridden communities and the churchless multitudes who live in our church-burdened cities.

The *Enquirer*, of London, speaking of the approaching jubilee of the Sunday League, an organization formed for the purpose of extending the privileges of museum, art galleries and similar institutions to the public on Sundays, well says:

"We are still very far from making as good a use of the week's great Rest-day as we should. Its pleasures are too often toilsome, if not debasing, and its opportunities for higher culture are too often neglected. The next half-century will earn well of history if it witnesses, as we hope it will, a most strenuous endeavor to add knowledge and good taste to liberty, and wisdom to use well the brief Sunday hours.

Winnetka, the attractive Chicago suburb, is determined to hold its place as an experimental station in sociology. As regards its public utilities the *American Co-operator* says its motto is "No corporation need apply." It has paid for its own water works in eight years, besides reducing its water rates twenty-five per cent. Its electric plant has nearly been paid for in four years, and is giving satisfactory service. It has recently decided to build a seventy-five thousand dollar gas plant. Evidently the time for municipal ownership has come in Winnetka. It will come in every other city whenever the people are ready to say so.

Our recent editorial anent the school of journalism and the implied demand for endowed journals was anticipated by the *Christian Life* of London, which says:

"The Swiss government is about to create in the university of Berne a faculty of journalism. Its course will occupy the student for three whole years. He will be taught four languages and will be disciplined in political economy, sociology and history. But for all this, the aptest student in the whole family will be unable to run a Unitarian journal without raising money."

The *Indian Messenger*, published in Calcutta, commenting on this, consoles itself over its own poverty and notes that thirty-seven hundred and fifty dollars was necessary last year to sustain the *Enquirer*, a London religious paper.

An item is going the rounds of the papers saying that the highest honors at Yale this year were won by a Negro and a Chinaman. The *American Co-operator* suggests that this "is drawing the color line with a vengeance. The white students had no show." Perhaps in this case "the battle was not for the strong or the race for the swift," but it was for the diligent and the persistent. The Negro and the Chinaman were doubtless relieved from an exacting lot of "social duties" and society "functions" that handicapped their white competitors in the race. A prominent university president has said that all that is necessary in the co-educational institutions is the introduction of a few more Greek letter societies among the girls, and the boys will again have a chance to hold their own.

An attorney serving the "Society for Equal Taxation," has presented to the board of reviewers for Chicago a long list of valuable income-bearing property in the city, owned by church and educational institutions, which heretofore have succeeded in evading taxation under the shelter of the law that provides for the exemption of property used for religious and educational purposes. This list includes property owned by the Armour Institute, the Garrett Biblical Institute, Chicago Art Institute, etc., etc. Perhaps one of the most cogent arguments for the taxation of church property is found in the fact that such taxation would remove the great temptation from the representatives of these institutions to seek illicit evasion of taxes on property not contemplated by law.

"Peonage" is an ugly word, representing an old iniquity which was supposed to be long dead, but some recent discoveries in the economic would necessitate a revival of the loathsome word. Mrs. Florence Kelly, in a recent article in *Charity*, finds a system of peonage in the glass bottle factories of the North which shames the more publicly exposed scandals of the South. Little boys of twelve years of age and upwards are sent out from orphan asylums to work all night in the heated atmosphere of glass furnaces, and go out in the morning to drink cheap liquors, chew tobacco, contract rheumatism and consumption and to die early. And this is because the American people as yet claim the right to hire whom they will at what wages they can fix, to work under such circumstances as employer and employe may agree upon without interference.

The *Christian Life* has this pertinent editorial note concerning John Wesley, who must more and more be regarded as a prophet of liberal religion. His true followers today are found far behind the outer rim of the denomination which has made itself the special guardian of his name, and who undertake to extend his message and to perpetuate his work:

"Much is being said just now about John Wesley. The fact ought not to be overlooked that notwithstanding the "orthodoxy" of his creed he was essentially a liberal-minded man and set a great value upon righteous living. "An ounce of love," he said, "is worth a pound of knowledge;" and again, "Love even with many wrong opinions is to be preferred before truth itself without love." And as he got older he became still more large-hearted and liberal-minded. One of his memorable sayings was, "I am sick of opinions. I am weary to hear them; my soul loathes the frothy food. Give me solid and substantial religion; give me a humble, gentle lover of God and man; a man full of mercy and good faith, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with those Christians wheresoever they are and whatsoever opinions they are of."

McClure's Magazine for September contains a most informing article, by Cleveland Moffett, on the great work of the Pasteur Institutes throughout the world. In this article is described the process by which five great ills to which the human family has been subject, have been practically conquered by the discoveries of Pasteur and the application of the same by his followers. These ills are hydrophobia, diphtheria, lock-jaw, the bubonic plague, and the venom of serpents. These Pasteur institutes are scattered throughout the world as follows: One in Mexico City, one in Constantinople, one in Barcelona, five in Italy, six in Russia, four in France. Vienna, Berlin, Buda-Pesth, Havana, New York, Chicago and Madagascar are among the other places named. These great and signal conquests lead us to hope that on the Pasteur or some other road may come release from the two remaining great scourges—cancer and consumption, the great "white plague." Let the friends of humanity have faith in science; let the laws of nature be trusted and let them be studied reverently as becomes the open revelation of the Almighty.

Last Sunday, Sept. 6, the senior editor of UNITY preached morning and evening in the Primitive Methodist church of Mineral Point, Wisconsin. This is the leading church in a city of nearly four thousand people. Immense audiences gathered morning and evening. In the afternoon he addressed the Sunday school of over three hundred members, the superintendent of which was a youthful campaigner in the temperance field with him in the year immediately succeeding the war. This superintendent was first carried into this church when a babe in his mother's arms and has served continuously in his present position in the Sunday-school for over twenty-five years, doing much towards helping keep the church up with the times and abreast of its growing opportunity and widening vision. Out of this almost rural Sunday school, in an out-of-the-way corner of Wisconsin, have gone, during the last twenty-five years, fifteen young men to take up the work of the ministry. Most of them found their earlier training in the country centers that gave them congregations in the school houses of the adjoining towns. This is a record that may well be interpreted as a prophecy of what the coming church is to do, as well as the history of what one church has done.

Booker T. Washington, in the *Century*, gives thumb-nail sketches of eight "Heroes in Black Skins." This is good tactics as well as wise pedagogy. "I criticise by creation," said Michael Angelo. The shallow reactionary gabble about "the inferior race" and "the decrees of nature" dooming the black skin to servitude and menial tasks is being answered daily in the most convincing manner by the demonstrations of attainment. Mr. Washington gives illustrations old and new. He tells of John Matthews, the colored slave who walked three hundred miles to pay an old master the three hundred dollars still due on his freedom account after the Emancipation Proclamation had gone into effect; of Sergeant Carney, who "never allowed the flag to touch the ground" at Fort Wagner; of faithful old "Rufus" who, out of his hard earnings, brought ten dollars to Tuskegee for the education of some black boy or girl, and who next day carried another ten dollar bill to a white teacher for a similar service to a white boy or girl; of Robert Smalls, the daring boatman who delivered a Confederate steamboat into the hands of the Union army, became its captain and occupied a seat in Congress; of "Uncle Zeke," who returned the dollar bill to his impecunious master to "buy Miss Genie a new dress with;" of Moses Turner, who took the torture rather than lead the northern rowdies where the family silver of the "old missus" was hid; of Will Philip Lining, who saved the Charleston church from fire; and "Rube" Lee, who stood guard that the old master's daughter and her little ones might sleep, in the old raiding days of the war. The same magazine contains a striking poem entitled "The Forest Greeting," by Paul Laurence Dunbar, which we take the liberty to reproduce in another column. Here the poet laureate of the colored race has a message to the hunters, white and black, who are willing to sing the funeral song of bird or doe.

Getting Back to Work.

The preacher's and the teacher's are peculiarly the professions with vacation perquisites. For at least two months of the year the teacher is off duty, and in America, at least, the preacher's vacation is steadily extending itself towards a similar period. This does not mean that these professions are more indolent than the associate professions of law, medicine or journalism, but, on the contrary, the work of the teacher and the preacher is so continuous, persistent and intimately connected with public weal that these intermissions are becoming absolutely necessary in order to hold them to their maximum efficiency. Where the body is equal to the strain of this continuous giving, the mind proves inadequate to the demand without these periods for refurnishing.

The public is wise in thus recognizing increasingly the economic value of these intermissions. It knows that whatever is lost in extensiveness is gained in intensiveness. Society expects not less but more from the minister and teacher on account of the mid-summer release. So exacting in this direction is the public school system that its teachers find their vacations

surrounded by an increasing network of association, institute, examination and summer school work, more or less mandatory, and the teacher who returns to her work without having devoted at least a portion of her vacation to systematic preparation, in studied renewal, is being more and more considered unethical. She is unprepared to fully earn her wages next year. The public schools begin their season's work with a teacher's meeting, where the elaborated plans are carefully discussed, published and inaugurated.

The same thing should be true of church work. The minister who does not return to his task with well-laid plans as well as with rested brain has hardly justified his vacation. More and more is the modern church becoming a school of morals and religion, an academy of social well being, a college of citizenship, a higher university of life. All this means a vast complication of duties, grave responsibilities, and ever multiplying opportunities. The time has not yet come when the ministers of the neighborhood can begin their work with a ministerial meeting at which the year's campaign will be mapped out, a division of labor planned and a curriculum of training, a schedule of reforms, determined upon. But the time has come when the individual church can gather its workers together and arrange for such a program. The minister of a city church must needs have his cabinet officers to supplement his work and to execute his plans if he is to lead a successful campaign.

The quality of the church life for the year to come will largely be determined by the carefulness with which plans are laid in September, and the definiteness of the campaign inaugurated.

It is not our purpose in this editorial to suggest programs, but rather to insist upon the value of programs. It is not for us to suggest answers, but we do venture to suggest some of the questions which should be deliberately considered in executive session by the minister and his co-laborers as he settles down to another year's work:

What course of instruction shall we pursue in the Sunday-school for this year?

What system of teachers' meetings shall we inaugurate?

Shall we make attendance upon these teachers' meetings a condition of teaching?

Is our corps of teachers adequate, either in number, experience, or qualification?

If not, how can we increase its efficiency?

What course of co-operative studies in literature, science, civic or economic ethics can we plan?

Are we prepared to print these plans, conscious of an honest determination to carry them out?

What are we going to do for the boys this winter?

How are we going to hold the interest of boys and girls, increase their home life, and deepen their church sympathies?

What are we going to do with the men who believe in the church, but do not attend its services; the men who commend the church but delegate its administration and privileges to their wives and children?

What are we going to do for the morals of this community this winter?

What is our duty as regards the corner saloons, the cigarette vice, the tobacco habit?

What can we do to advance the cause of peace in the world, to acquaint the community with the principles and methods of the International Peace Society, which looks toward the disarmament of the nations and the settling of all international questions by arbitration and not by the arbitrament of the sword?

What can our church do to make its religious pretensions practical in the realm of diet and of clothing—to teach men to eat and dress religiously?

What definite things can we do towards advancing interdenominational amity and co-operation among the churches of our community?

Is it possible now to plan for union services on Thanksgiving and Decoration days, on Washington and Lincoln Memorial days?

Is there anything we can do together in the interest of the needed parks, libraries, improvement of public school grounds, planting of wayside trees, etc., etc?

What is to be done in the way of public lectures and stereopticon exhibitions for children?

To answer the above questions in such a way as to make them aids to the main purpose of the church—the deepening of the spiritual life of its members, the sweetening of social intercourse, and the strengthening of souls—is the task of the minister and associates as they get back to their work.

Charles Lamb's Love-Letters.

In Harper's Magaine for September there are printed, for the first time, Charles Lamb's letters to Miss Kelly, the famous actress, whom he wished to marry, together with accompanying comment by John Hollingshead. A portion of a letter to Miss Kelly is reproduced in facsimile. "It was the first and only letter of the kind he ever wrote," says Mr. Hollingshead, "and is a model of gentle dignity and right feeling. It fully proves that all the friendly estimates of his character were based upon sound observation and knowledge." Here is an extract from the letter of proposal:

"As plainly & frankly as I have seen you give or refuse assent in some feigned scene, so frankly do me the justice to answer me. It is impossible I should feel injured or aggrieved by your telling me at once that the propsal does not suit you. It is impossible that I should ever think of molesting you with idle importunity and persecution after your mind once firmly spoken—but happier, far happier, could I have leave to hope a time might come when our friends might be your friends; our interests yours; our book-knowledge, if in that inconsiderable particular we have any little advantage, might impart something to you, which you would every day have it in your power ten thousand fold to repay by the added cheerfulness and joy which you could not fail to bring as a dowry into whatever family should have the honor and happiness of receiving *you,* the most welcome accession that could be made to it.

"In haste, but with entire respect & deepest affection, I subscribe myself C. LAMB."

Ruskin and Carlyle.

At a time when the name of Carlyle is being dragged in the mud by his detractors, it is refreshing to come across Ruskin's testimony in one of the delightful letters which he wrote to Mary Gladstone. "The death of Carlyle," he writes, "is no sorrow to me. It is, I believe, not an end, but a beginning of his real life. Nay, perhaps also of mine. My remorse, every day he lived, for not having enough loved him in the days gone by, is not greater now, but less, in the hope that he knows what I am feeling about him at this—and all other—moments." It seems that in England, where "The Letters of John Ruskin to M. G. and H. G." (Harpers) was privately published, only a few copies are now available, and the book is likely to become rare.

A Visit to Hadleigh.

THE SALVATION ARMY COLONY.

A good many years ago now I first made the close acquaintance of the social work of the Salvation Army, and within the last few weeks I have paid two visits to its Industrial and Farm Colony at Hadleigh, in Essex. On the occasion of my last visit I stayed the night there and next morning was shown over various departments.

Men who get to the Salvation Army Colony at Hadleigh are effectually severed from old associations. They are several miles from the nearest railway station. They are engaged in a healthy occupation all day long in the open air, having wholesome food to eat, and at night a decent bed to sleep on; and their overlookers are men who are anxious to encourage them to climb up once again into useful and honorable manhood. Naturally enough the Army is rejoiced if it can induce the colonist to acknowledge the claims and efficacy of the Gospel as its officers preach it; but that is not a condition of residence or of help. As a matter of fact, I suppose, there really is more hope for a man when, determined to live a better life, he feels conscientiously compelled to go to the penitent form, and declare in open assembly that he is ashamed of his past, and, God helping, will strive thenceforth to acquit himself as a child of God. Still, there are no pains or penalties for any man who does not acquiesce in this regard.

I left Fenchurch street station one evening by the 6:20 train and arrived at Leigh shortly after 7 o'clock. A good while before the train runs into Leigh Station one is reminded of the proximity of the Colony, for along the line are conspicuous boards, bearing in big letters the legend "Salvation Army Colony." Up on the sky line are the gaunt old ruins of Hadleigh Castle. There are two ways of getting from the railway station to the Colony; one by the dusty road, the other by a path through the fields. Needless to say, the latter is by far the pleasanter. The broad Thames lay glistening in the evening sunshine, and on its bosom stately ships were coming and going with the nation's commerce. Away and beyond was the fair garden of Kent, not so beautiful on its Thames-washed shores as further inland. Thrush and blackbird and lark were still singing as I wended my way by the ruined castle, and the scene was exceedingly restful and idyllic. Just past the ruins is the Colony dining room. There the path diverges, leading on the left to the dormitories, and on the right to the shops, offices, school, and to the cottages where the married men live. A house situated at the main entrance of the Colony as you enter from the highway is utilized as a general office. Peeping into its many rooms, and observing desks and telephones and typewriters everywhere, one at once forms an estimate of the immense amount of work involved in the conduct of such a large establishment. For in answer to almost our first inquiry we were told that the Colony comprises nearly 2,000 acres, divided into arable and pasture land, brickfields, orchards, and, by no means least, a poultry farm. There are employed nearly 180 of that sad class of men who, having come to themselves, are wishful of beginning life afresh; while about 80 more skilled laborers are engaged on the ordinary workman's terms, as gangers and overseers. These are not necessarily either soldiers or officers in the Army, but men engaged as any farmer or market gardener would engage them, and at the same rate of wages. How needful such a leavening is may be gathered from the fact that only the other day a "rescued" laborer was set to hoe parsnips, and, notwithstanding his instructions, he managed to hoe them all up!

Let me say here that during my visit I made the acquaintance of a number of officers, and found them, without exception, most kind and willing to show me as much as it was possible for me to see in the limited time at my disposal. Brigadier Iliffe entertained me in his own home for the night and I much enjoyed his kind hospitality, and also the interesting and unreserved conversation we had together before retiring to rest.

The weather was charming during my visit. Heavy rains had fallen the previous week, and caused a remarkable growth of all vegetation. The hay had been cut, and some of it was already carted. It was about six o'clock when I awoke next morning. The sun was shining gloriously, and the larks were singing joyously, as if there could be no care or wickedness in the world, or at any rate in that part of it. I knew that the men would be stirring, as they breakfast at 6:30, and commence work at 7 o'clock; and I knew they must be hearing the larks singing also. Could they, however hardened they might be, resist the sweet influence of music and beauty which emanated from nature at that hour and in that place? One would think that even the callous and despairing must, under those conditions, breathe forth a thanksgiving to the God who created so fair and luxuriant and peaceful a world. Life seemed worth living even to the man who had fallen lowest. By the bye, I found that my friend the Brigadier had on his shelf a book by Dewey on the Unitarian view of the Gospel, and he told me that until he read that book he had had very erroneous notions as to what Unitarianism stood for. His regard for the heretical faith increases on a closer acquaintance with Dewey.

After breakfast I was placed in charge of an adjutant who had carefully mapped out our course of procedure so as to cover as much ground as possible. Up through the main street of the village of Hadleigh we walked, admiring the quaint cottages, which had a long, long history behind them, and which looked as if tottering to their downfall. It is an extremely picturesque village.

At the far end of it is a large old-fashioned house, standing in its own grounds, and surrounded by some fine and handsome old trees. This house has balconies all round it, and reminds one very much of French architecture, but it lacks the French shutters. This is an Inebriates' Home for men. It is licensed as such by the Government, and yet the General would not undertake work of this sort save in his own way. There is nothing of the prison about it. No high wall round it. No locks on gates and doors. Its inmates can come and go as they like. No one passing by would conclude that it was anything more or less than a country mansion. There are two public houses in the village, and if the men were so inclined they could enter them. But they are put on their parole; they are appealed to from the first on highest grounds, and it is seldom that they abuse the trust reposed in them. They go there for a year, and for every one a guinea per week has to be paid. It is not a retreat where men can laze away their time, and contract habits little less desirable than drunkenness itself. They are compelled to work five hours each day, and they can choose their occupation. Some work in the garden, others engage in wood carving. The condition of the grounds does them credit, and the crops will certainly go some way towards their maintenance; while the merit of their carving is remarkable. A lady came over from Southend for a while to give them lessons, but they now teach each other, and certainly there is some exceptional talent among them. Samples of their work are on view,

and you can see them busily engaged at their craft in the conservatory. The Army claims that the percentage of reforms at this Home is over 70. Fresh air, congenial work, liberty, wholesome food, and healthy recreation make up the panacea which produces such satisfactory results.

From there we went to the brickfields, where we saw the whole process of brickmaking. Everything is up to date, and there is a great demand for the Army's bricks. As to the supply of clay, there is no end of it. One can scarcely conceive of an end to brickmaking at Hadleigh when one scans the acreage of the clay beds there. The work connected with brickmaking is very heavy, and not every man who comes to the Colony is strong enough to engage in it, even assuming it were the best thing for him in other respects; and so the brickmakers are more highly paid than any other workers. Having seen them actively employed, I am sure they deserve all they get, whatever it may be.

The poultry farm was the next place we visited. It consists of twenty-six acres, all dotted over with hen runs. The object is not to supply the market with chickens and eggs for table purposes; but to produce birds of pure strain and to improve the various breeds. In 1901, for instance, 1,600 birds were sent abroad to all parts of the world. Many recently have been sent to South Africa, some of which were valued at £20 a piece, while one fetched as much as £40! Many prize birds are to be seen there, looking as handsome and healthy as any birds can; the conditions under which they live being perfect. It is a revelation to read through the list of prizes taken at various shows by birds from the colony; and looking through the testimonials received, one finds some names familiar to Unitarians. Of course they are exceptional birds that fetch such prices, birds fit for exhibition; but anyone wanting a special breed of fowls for their own poultry run can obtain them at a very reasonable figure. The incubators were still at work when I was there; but they cease at the end of June. The manager of this farm is an enthusiast both with regard to the Army and to poultry. Years ago, when he heard of General Booth's decision, he suggested this branch of the work as likely to be both useful and remunerative, and he was willing to give it the benefit of his own long and special knowledge. His offer was accepted, and he has since devoted himself to his task with an unqualified success.

Passing on, we next came to the cowshed and the piggeries. The former is by far the largest and most airy I ever saw, and is capable of accommodating 100 cows. The herd contains some prize cattle, and the bull I saw is the winner of a second prize. So also of the pigs, they are of a prize breed, and are sold as such, and not merely to be converted into ham and bacon.

The Army is anxious about the education of its children, and has a school of its own on the Colony. The infants have a building to themselves, and they are beguiled into the paths of learning as interestingly as possible. The older children are taught at present in a corrugated iron building; but the number of scholars has grown so that the building is inadequate, and plans are already being made for the erection of a larger and better one. They are under Government inspection and are well taught. I was given the privilege of saving a few words to them, and as I looked into their faces, I was struck by their bright and healthy and intelligent and, let me add, bonnie looks. It seemed impossible that so many of them should have come out of slum surroundings, and been reared by parents who had besotted and degraded themselves. One hundred and twenty-one were present that morning, including the children of the Army officers and special employes, and a few from the village whose parents for one reason or another prefer to send them to that school. Peeping inside the Colony shop, I was forcibly reminded of a co-operative store. Everything was business like and smart.

Our steps next lay in the direction of the fruit farm; 300 acres are under fruit and market gardening, and no strange observer could suppose that the work was mainly done by members of the submerged tenth fraternity who came there absolutely ignorant of agriculture. A great deal of the stuff grown there is disposed of at Southend. In the large barn I watched the packing of gooseberries and lettuces which were to be conveyed by road in the early hours of the following morning. The manager of this part of the farm is an expert, and not a Salvationist, though his sympathy for fallen humanity is evident.

The cottages provided for employes and for married colonists are of various sizes to meet various needs. Some are built of brick and others of iron. They are cosy and convenient and sanitary, having gardens attached which the tenants cultivate after working hours. Colonists also are allowed to have allotments, and are encouraged in their careful cultivation by the offering of annual prizes. A peep into the tomato houses made one wonder where all the fruit could be disposed of!

In the street of the Colony the Citadel is situated; and as my guide, the adjutant, was chaplain, so to speak, and had charge of all the distinctly religious work of the Colony, he naturally took me to see the "Temple," and mightily pleased I was with it. Its interior was bright and cheery in the extreme. The adjutant has a love of flowers, and so from the roof there hung a great many wire baskets, all containing plants of the ivy geranium trailing over the sides, and as full of blossom as they could be. It was a great pleasure to go in and do nothing more than gaze upon the floral beauty so tastefully provided. Every colonist, whether a Salvationist or not, has to attend at the Citadel on Saturday evening for the roll-call. Sometimes a religious service is held that evening, and sometimes an entertainment. The Saturday following my visit a friend from London was bringing a concert party down to enliven the hours, and the new Governor was to be introduced.

And, finally, let me say something as to the eating and sleeping arrangements made for the single men who go down there to be reformed. Every man is paid just what he is thought to earn. At first, it goes without saying, he does not earn his keep. However, he is fed. In a short while he is expected to be worth one shilling and fourpence a day, which he receives at the end of each day's labor. Wages are paid in brass checks, and are only current at the Colony shop, etc. He can spend fourpence, fivepence or sixpence for his bed, according to his tastes and his earnings. When he can afford sixpence he has the luxury of sleeping between sheets and has his bed made for him. Naturally, too, this brings him into somewhat better company—"birds of a feather flock together." Assuming a man gets one shilling and sixpence a day, and pays sixpence for his bed, he has the rest for his food and anything else he may desire. It does not seem much, but it is astonishing what can be bought with it. The food provided is substantial, and sweet and good. However, a man has to look carefully at every penny before he spends it, otherwise he will never afford a penny for a shave, or three-halfpence for half an ounce of twist tobacco. Though the Army prohibits drinking, it does allow smoking. There is an incentive held out to the men. By working industriously they become recommended for a grant of a shilling or even

of two shillings per week. Out of this a third is kept back and banked, and whenever clothes are required to be bought, it can be drawn; but if not used in that way, it is given to the men when they leave the Colony. The rest of the grant is paid in coin of the realm, so as to accustom the men to the use of real money, otherwise there is a tremendous risk incurred when they pass out of the Colony and assume once more the ordinary routine ways of civilized life. The dining-room arrangements are also graded. First of all, a man sits at the bottom table, so to speak; he has to wait upon himself, and has only what he can pay for, save at special request to the governor. This means that although he does not by any means starve, he has to let his beard grow for lack of barber's pence; nor can he smoke tobacco, nor get an extra piece of washing or clear-starching done. When he merits it, however, he is promoted to what is called the "eight-penny table," where he is waited on, and has as much as he can eat without paying for it. Such a man receives no wages, but he gets a weekly grant with which to meet his incidental expenses. Above this table are a "ninepenny table" and even a "tenpenny table," at which, in separate rooms, meals are served and little luxuries added. On these three higher-rated tables there are clean white cloths, and on the two highest there are beautiful flowers arranged, which impart a home-like appearance. I was privileged to have dinner at the "tenpenny table," and I thoroughly enjoyed the food set before me. I met with some grumblers amongst the men. They seemed to think that there should be no penalties attached to wrong-doing, but that a man man going down there should find a bed of roses upon which to lie, and have all sorts of luxuries put into his mouth without involving any trouble or anxiety on his part.

I am convinced of the efficacy of this grand effort to uplift fallen humanity, and am sure that it deserves our sympathy and our financial support. The officers told me that as a whole the Colony does not pay; the promised subscriptions which gave encouragebent in the beginning are not all maintained, gaps made by death are not filled, and the deficit has to be met partially by enhancing the value of assets and by gifts of members of the Army. Every year emigrants are sent out to Canada, and most satisfactory accounts are received from time to time of the exemplary manner in which old colonists behave themselves, and remain true to those higher ideals of life and conduct to which they were pledged. The bye-word on the Colony used by officer to man and by man to his fellow for encouragement's sake is, "Stick it, brother!" I left Hadleigh somewhat reluctantly, for I would have liked to see even more of the life and work there; but I came away delighted with what I did see, and a greater admirer of the social and rescue work of the Army than I was before.—*Charles Roper; reprinted from The Inquirer, August 1, 1903.*

If I were told that I must die tomorrow,
That the next sun
Which sinks should bear one past all fear and sorrow
For any one,
All the fight fought, all the short journey through:
What should I do?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise and move and love and smile and pray
For one more day.

—Susan Coolidge.

THE SUNDAY SCHOOL.

Third Series.—Citizenship and the Duties of a Citizen.

By W. L. Sheldon.
Lecturer of the Ethical Society of St. Louis.

CHAPTER VII.

SOME OF THE THINGS WHICH OUR COUNTRY DOES FOR US.

Dialogue.

Have you thought anything further about it? I asked you to find out more about what our country does for us.

There is one great institution provided or conducted for us, which we did not mention at all. You know when we speak of our government we mean not only the government at Washington, but our state government and our city government. All this, you remember, is the goverment of our country, which we as citizens establish or carry on.

Now what great institution is there which our city government provides for us, or, rather, provides for the children?

In the morning, after breakfast, where are you expected to be after nine o'clock, unless it is vacation time? "At school?" Yes, but is it a private school? "It depends on the pupil," you reply.

But what are the largest schools that some of you belong to? "Public schools?" And what do you mean by that term? What is the difference between a public school and a private school? "Why," you point out, "a public school is for everybody. It is free to all."

Yes; I understand you there. But that is not what I mean. Who has charge of the public school? "Oh, the teachers!" Yes, but I don't mean the teachers. Who provides the money? "The citizens, the taxpayers!"

But you do not catch my point yet. Under what general management does our public school system come? Is it a private enterprise like our express companies? "No," you tell me, "it is a public enterprise."

What do you mean by that? "Why," you explain, "it is managed by the town or the city." Do you mean that the whole city government looks after the public schools? "No," you answer, "there may be a school board or school committee." Yes, you are right; and that school board is a part of the town or city government.

Have you any idea how many public schools there are where you live; what is their number? Do you know how many teachers are employed in our schools here? Have you any idea how many children there are in all these schools?

What do you suppose it costs to carry on the schools of your community just for one day? How much do you suppose the school board has to spend in one single year?

Have you any idea how many children there are in the public schools of the whole United States? Can you give me any notion what it costs in one year to carry on all these public schools in our country? How many teachers, do you suppose, are employed?

Note to the teacher: It would be worth while to get the answer to these various questions through the last local School Board Reports, or through the reports of the National Superintendent of Education. Where the figures cannot be secured otherwise, they might be had through the United States Census. But it is important to work upon the imagination of the pupils on this subject. Proceed from the smaller figures to the larger, little by little, so that the young people shall gradually come to a *feeling* as to the immensity of the public school system. Then under all those

figures write down the words, "Our Country," so that the scholars shall feel that this is one of the institutions that we get by having a country and a government. As it is a subject which would naturally interest them, we may find it advisable to go quite a good deal into details. Only keep the fact always in mind *that this is not a lesson in Civics*, but that our purpose here is to arouse a deeper regard for citizenship and its responsibilities.

I suppose by this time you think we are coming pretty nearly to the end of our subject; but I am not sure of that. Is there nothing more?

Sometimes, if we reside in a large city, we may enter a big building there, and meet a lot ofyoung people coming away with books in their hands. What are they coming from, if it is not a school building? "The public library?"

And who manages that library? The "library board," you answer? Yes, but is that a private enterprise like an express company? "No," you assure me, "it is different. "Why is it not the same? "Because," you tell me, "it is managed in another way."

And how is it provided? "As to that," you explain, "it is conducted by the town or city government." Yes, you are right. Do you think, then, it is our country through its government which gives us our public library?

"Not altogether," you insist. And why not? "Because," you add, "many of the public libraries in this country have been given in part or in whole through the generosity of private citizens." You think, then, do you, that such institutions ought to go under the name of the donor rather than be regarded as public institutions?

"No," you reply, "not exactly." And why not? "For the reason," you continue, "that they are carried on by the town or city government." Would the persons serving in that library, including the librarians themselves, be like private citizens as officers of private companes? "No," you tell me, "they would really be public officers—as much, at any rate, as teachers or principals of the public schools would be."

But why should these libraries be conducted by the town or city authorities? Why should they be state institutions? "As to that," you explain, "it may be that the expenses of management are furnished through taxation."

Yes, that is an important point. The expenses of management may come from the people themselves. Sometimes the building is donated by a private citizen, while the cost of furnishing the library, including the books there, may come from the community.

Are such libraries usually free, or is there a fee which one must pay in using them? "They are free," you answer; "they are like the public schools or the streets we walk on."

And how does it happen, do you think, that we have free public libraries more than other conveniences? Why should we not have free lunches or free houses? "As to that," you say, "it is owing to the fact that people now feel that education is essential to good citizenship, and the library is now regarded as essential to popular education."

Are there any other similar institutions provided or conducted by the government in our country or elsewhere? How about art galleries, for example? "You do not know of anything of that kind?"

It is not surprising that you are doubtful on this point, because this is much less usual in communities in America, but quite common or almost the usual thing in many of the large cities of Europe.

How about museums of other kinds, for example? Do we have them, as a rule, in our large cities of America? "You doubt it?" At any rate, I can assure you that these, too, are quite common in the great cities of Europe, and are often highly educational in their influence.

What about music? Is this ever furnished for the people by the community as a whole? "In some instances," you assert. In what cases. "Why, perhaps, in the parks in the summer time."

Yes, and in this direction, too, the governments of the Old World, do more than is done in America, by helping to support institutions where good music is provided, and in this way, making it cheaper for the citizens of smaller means. Do you suppose this is done merely for the sake of giving the people amusement?

"No," you suggest, "it is probably also regarded as a feature of education." Yes, you are right. There is a feeling that music somehow has an educational influence on character as a whole."

Have you any idea how many public libraries there are in the United States? Do you know what it costs to manage them; how many books there are in the libraries?

Note to the teacher: If possible, give some figures on this subject of libraries, working also through this means on the imagination. At the same time bear in mind that it is not important for the young to *remember* these figures or statistics about various institutions. Do not review this part of the subject, while you keep on reviewing the main points. These figures are merely introduced as means for emphasis. The teacher may use his discretion as to giving figures with regard to what is done in the cities of Europe for music, art galleries, museums and institutions of this character. At the same time, definite facts along this line might be suggestive of what could be done in our own cities.

There is also another part of our government, which you have not yet mentioned. We belong to a state. I wonder if you can think of anything which the government of our state especially does for us.

Suppose, for instance, a man had been tried for a crime, and had been found guilty by the jury and sent to prison. Then what if it were learned that after all, he had not been guilty, or what if it were found out that he had not been nearly as guilty as people had supposed; what is done under those circumstances?

"Why, the man will be let out of prison." But who lets him out; what really happens? "He gets a pardon?"

But who grants that pardon; have you any idea? "The Governor of the state," you suggest?

This, then, would be one of the services rendered us by the state we live in as a part of our country. "True," you say, "but this affects only criminals or more especially the criminal class." Yes; but what if some one had been condemned unjustly and it should be a friend of yours. How would it strike you under such circumstances?

"Oh, well," you acknowledge, "we should all be concerned, at least on that one side." Merely because it might concern a possible friend of yours, you imply? "No," you answer, "we are all interested in the cause of justice." Yes, that is the main point.

When an injustice is committed by a community on a citizen, though it be by chance or unintentionally, yet we are all involved in it, and it is very important that we should have a government which can step in and remove this injustice, if possible.

But besides this duty on the part of the officers of the state, do you think of anything else provided by the government? Suppose a child is born blind; must he go all his life unable to read or write? He cannot attend the schools with you and carry on his studies as you would do. "No," you suggest; "but he might go to the blind asylum."

And what is that? I ask. "Why, it may be an institution carried on by the state government for

the sake of educating the blind, through methods especially adapted to their needs."

Yes, you are right, and many states now do have just such schools for the blind, where such persons may not only get the rudiments of a general education, but learn how to earn their living in one way or another.

How about the more unfortunate persons, on the other hand, who may be born defective in mind or who, through some accident or disease, have lost their minds? We pity these people from our hearts, Speaking of the service rendered to us through the government in this direction, I wonder if we overlooked one or two very important institutions often carried on by a town or city. Suppose a family had no possible means of support and were starving to death, with no chance of providing food for themselves, would the community do anything?

What if a man in his old age had lost all his friends, was unable to work because of feeble strength, and therefore could not get food for himself, would he be left to starve? "No," you reply, "he would probably be taken to any asylum for the poor."

And what kind of an asylum? A private institution? "Perhaps not; it might be an institution carried on by the local government."

On the other hand, what if a person without any means should be taken violently sick and had no suitable home where he could be cared for, with little or no means to provide for himself in such an emergency? Would he go without any care?

"Why, no," you explain, "he could be taken to the hospital if he resides in a large city." You mean, then, do you, that the government also may even provide for the sick in severe emergencies?

Suppose we come now to the main point of all. What is it that meets every year or every two years in the state or in the nation? What is it that holds its sessions in Washington, beginning every Fall? "Congress?"

And what is it that holds its sessions or meetings in the capital city of our state every year or every two years? "The Legislature?"

Now what does Congress or the Legislature do for us? What do the men who belong to Congress or the Legislatures go there for? What is the one great thing they have to do? "You do not know?"

Well, if I tell you, will you write it down? It is more important than all the rest. There are the words: *Make Laws.* That means so much that I can scarcely explain it to you now. But we shall go on finding out more and more about it all the while.

And next to that, what persons are expected to look after the government when Congress or the Legislatures are not holding meetings? "The officers," you say, "or the Governor or the President?"

And what do they do for us? Do they make laws also? "No, the Governor or the President never make laws."

But I can tell you what they do. Suppose you write that down also, although it will be rather a big phrase. But you may as well commit it to memory, as it will mean so much. There are the words: "Execute the laws."

This means that after Congress or the Legislatures pass laws, then there are the officers to see that the laws are carrid out or put into force. Those laws, you perceive, pertain to all the points we have been describing, all the great institutions managed by the government.

When the laws have been passed, the President and his Cabinet and the Governors of the states, and all the other officers, are there to see that the laws are carried out or that the prescribed work is done.

Now I wonder if you can see any other great good which comes to us by our having all these institutions managed through a government? "Oh, yes," you say, "that is plain enough; we spoke of this at the outset; it is cheaper."

But is that all? Think hard, please. Let me put a further question to you. Suppose there are three or four boys who have some work to do, and each one is inclined to go off by himself and do it alone, withut regard to the others. Now what if those boys, instead, were to come together and decide that it would be more convenient for them to do it in common, each one working as hard as he could, but all making one piece of work of it.

What would be the effect? "Oh," you exclaim, "it would be easier for them all to do it together." Yes, probably you are right there.

But still more, and much more important is the other question I have to ask you. What kind of feelings would arise among those boys? Would they come to like each other by working together, or to dislike each other?

"As to that" you answer, "probably they would come to like each other more than if each one worked alone by himself." Then you see that working together in that way develops what we call fellow-feeling or a spirit of fellowship.

Now this is also something which we get from having a country, and from working together in this way; *it develops fellow-feeling among the citizens,*

And so I am led to ask you about a certain name or term which is often applied to a state or nation as a whole. It may be that you have heard it already. It is a long word, beginning with C, a compound word; but I will write it down for you and ask you to look at it. There it stands: Commonwealth.

"How," you ask me, "could that apply to the state or the nation as a whole?" I appreciate your question, but remind you that I am simply giving you a fact. We do speak of the state as a commonwealth; countries refer to themselves as commonwealths. Do you see any meaning to the term?

"Why," you explain, "it is made up of two words, wealth and common." True, and does that imply that we own all our wealth in common. "Not at the present time, at any rate," you assert.

But is there not a part of the wealth of the people owned by the state? "Yes," you say, "to the extent that the state through its government carries on these various institutions, or does these various kinds of work, it draws on the wealth of the citizens and uses it for a common purpose."

Yes, I suspect you are catching the meaning of the term. It is an old word with a long history, and we may not pause at this time to dwell too much upon this point. All I wish to have you see is that in the very names or terms we apply to the state or to the government, we recognize a certain common life or work done by the people in common through their state as a whole.

It suggests that while as private citizens we own property and can say of a certain thing, this is my own, yet we also admit that in another sense it is not absolutely our own, but that the state as a whole has certain rights over it, and that from another side it is also the property of the community.

And so we have come perhaps to the most important point of all, as to what we owe to our country in the way it leads us to work together as citizens, *because we are a commonwealth.*. You may not quite have the full thought which I have in mind, and so I will ask you to put the words down.

There the words stand: *Citizenship develops a feeling of Human Fellowship by leading us to regard the state as a Commonwealth.* It means, you see, that by having a country and being citizens of a country, we not only work for ourselves, but we are led to work for one another and to take pleasure in it. In a way it makes us more like one big family.

Points of the Lesson.

Through our government we get
I. Our public schools or public educational system.
II. Our hospitals and asylums for the unfortunate.
III. Our system of laws.
IV. Our officers to execute the laws.
V. The sense of fellowship by acting together as members of a commonwealth.

Memory Gem.

"Such is the patriot's boast, where'er we roam,—
His first, best country ever is at home."
—Oliver Goldsmith.

Further suggestions to the teacher. This lesson might be enlarged to any extent. Something could be said of State Universities, also of State Boards of Charities. Figures might be given as to the amounts expended on asylums for the unfortunate in special communities or for the country as a whole. An effort should always be made to have figures coming from the particular town or community where these lessons may be in use. For illustration it would be advisable to show some pictures of the great public libraries of the world, of city hospitals, state educational institutions, asylums of one kind or another, dealing, however, only with those which are strictly of a public character. Special attention might be paid to the great Congressional Library at Washington. As regards the last one or two points made in the dialogue, the teacher may find it difficult to work these out satisfactorily with a certain type or class of pupils. In this case something could be said with regard to the word commonwealth and its general significance, omitting the touch of sentiment about fellow-feeling and brotherhood. On the other hand, caution must be used in explaining the word commonwealth, so as to avoid anything like a discussion on political issues or delicate social problems. What we should aim at would be to give the simple fact, and to make it significant, that historically this term has grown up as expressive of the state or country as a whole. But we do not wish to imply that the government could step in arbitrarily and take a man's property without compensation, by discriminating against one citizen or in favor of another. And yet we need to keep the fact before the attention of the young that the state is the final authority over the rights of property. Something, therefore, could be said of the privilege which the government possesses in appropriating a piece of land which it may need for its purposes, whether the citizen is willing or not—provided, of course, due money compensation is given for the property which is appropriated. We can show how the government may authorize a railway company, for example, to run its line through the farms of the citizens, taking what land is necessary for the purpose. We must make it very clear, however, that this is done solely by the sovereign authority of the state and not by any right on the part of the company itself. Carelessness in explaining some of these points might be unfortunate and prove most confusing to the minds of the young people.

Classic for Study.

*"Behold now this vast City; a City of refuge, the mansion house of liberty, encompast and surrounded with his protection; the shop of warre hath not there more anvils and hammers making, to fashion out the plates and instruments of armed justice in defense of beleaguer's Truth, then there be pens and heads there, fitting by their studious lamps, musing, searching, revolving new notions and ideas wherewith to present, as with their homage and their fealty the approaching Reformation: others as fast reading, trying all things, assenting to the force of reason and convincement. What could a man require more from a Nation so pliant and so prone to seek after knowledge. What wants there to such a towardly and pregnant soile, but wise and faithful labourers, to make a knowing people, a Nation of Prophets, of Sages, and of Worthies. We reck'n more than five months yet to harvest; there need not be five weeks, had we but eyes to lift up, the fields are white already. * * * Methinks I see in my mind a noble and puissant Nation rousing herself like a strong man after sleep, and shaking her invincible locks; Methinks I see her as an Eagle muing her mighty youth, and kindling her undaz'ld eyes at the full mid-day beam; purging and unscaling her long abused sight at the fountain itself of heav'nly radiance, while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amaz'd at what she means, and in their envious gabble would prognosticate a year of sects and schisms."*

Areopagitica,—John Milton.

If Not Emerson, Why Not?

"And how many seem not quite available for that idea which they represent."—Emerson.

"But all things point at the house and the hearth."—Emerson.

If Emerson be not available for that idea, then why not?

He said to educators: "The earth moves and the mind opens."

He said to Sunday school teachers: "All that I see teaches me to trust the Creator for all that I do not see."

He said to labor and capital: "Nothing really is so divulgatory, so self-publishing as thought."

He said to writers: "Every moment of a man's life is a fact so stupendous as to take the luster out of all fiction."

He said to fame seekers: "The world leaves no track in space and the greatest action of man no mark in the vast idea."

He said to the commercial world: "Things are in the saddle and ride mankind."

He said to the religious world: "There was never so great thought laboring in the breasts of men as now; it almost seems as if what was aforetime spoken fabulously and hieroglyphically was now spoken plainly, the doctrine, namely, of the indwelling of the Creator in man."

He said to creed-makers: "The only thought will at last be action."

To humanity voicing God, Emerson said:

"My will unfilled shall be,
For, in daylight or in dark,
My thunderbolt has eyes to see
His way home to the mark."

He said to lovers and associated charity workers: "But all things point at the house and the hearth."

If not, why not? ANNIE B. FORD.

New Harmony, Ind.

Michael Servetus.

AN EXPIATORY MONUMENT.

SIR.—October 27, next, will be the 350th anniversary of the day on which Michael Servetus died at the stake at Champel.

The execution of the unfortunate Spaniard was an act of intolerance, directly opposed to the true principles of the Reformation, and of the Gospel.

We are desirous of publicly expressing our regret at this act, and seize this opportunity of most emphatically affirming our steadfast adhesion to the principle of the liberty of conscience, which was so very much ignored in the sixteenth century, both by churches and public authorities.

The proposal which we are submitting to you has had for one of its chief promoters Professor Doumergue, of Montauban, the historian of Calvin. It has been approved in principle, in France by the Fraternal Committee of the Reformed Churches, and by the Permanent Committee of the non-official General Synod; at Geneva by the Association of Ministers. It has been duly considered by a committee comprising men of all shades of reformed Protestantism, who have unanimously agreed on the text of the inscription which appears below.

Our object is to erect at Champel, as near as possible to the spot where the execution took place (No. 6, Chemin de Beau-Séjour), a monumental block of granite, bearing the two following inscriptions:

ON OCTOBER THE 27TH, 1553,
DIED AT THE STAKE AT CHAMPEL,
MICHAEL SERVETUS,
OF VILLENEUVE, D'ARAGON,
BORN SEPTEMBER 29TH, 1511.

REVERENT AND GRATEFUL SONS
OF CALVIN,
OUR GREAT REFORMER,
BUT CONDEMNING
AN ERROR WHICH WAS THAT OF HIS AGE,
AND STEADFASTLY ADHERING
TO LIBERTY OF CONSCIENCE
ACCORDING TO THE TRUE PRINCIPLES OF
THE REFORMATION AND OF THE GOSPEL,
WE HAVE ERECTED THIS EXPIATORY
MONUMENT,
ON THE 27TH OCTOBER, 1903.

The realization of this scheme will entail an expense of at least 5,000 francs (£200). We are hoping to receive contributions, however small, from Protestants of all shades of theology, from churches, from official and non-official bodies, in short, from all sincere friends of the Reformation and of the Gospel, who are devoted to the principles of the liberty of conscience and of religious liberty, that is to say, from all Protestants. In fact, the more numerous the participators in this proposed manifestation are the better shall we be enabled to say: "The whole Protestant community repudiate this execution, this act of intolerance."

We beg you, sir, urgently to favor us with your support by returning the enclosed note signed and accompanied by a promise to subscribe.

THE COMMITTEE.

Ami Bordiers.
Auguste Chantre, Professor of Theology.
Francis Chaponnière, Pastor.
Eugène Choisy, Vice-president of the Association of Pastors.
Alexandre Claparède.
Edouard Claparède.
René Claparède.
Charles Cougnard, pastor.
L. Cramer-Micheli, President of the Consistory.
Marc Doret, Professor of Theology.
Charles Eggimann.
Théodore Flournoy, Professor in the Faculty of Science.
Gaston Frommel, Professor of Theology.
J.-J. Gourd, Professor of Philosophy.
Charles Martin, Pastor.
Ernest Martin, Professor of Theology.
Henry Maystre, Pastor.
Eugène Mittendorff, Pastor.
Edouard Montet, Dean of the Faculty of Theology.
Paul Moriaud, Professor of Law.
Auguste de Morsier.
Adrien Naville, Professor of Philosophy.
Louis Ruffet, Professor of Theology.
Charles Seitz, Professor in the Faculty of Literature.
Ernest Stroehlin, Professor.

We are glad to publish the above appeal as an indication of the times, and will cheerfully forward any donations that may be sent to us.—EDITORS.

Geneva, Switzerland, July 1903.

The Forest Greeting.

Good hunting!—aye, good hunting,
Wherever the forests call;
But ever a heart beats hot with fear,
And what of the birds that fall?

Good hunting!—aye, good hunting,
Wherever the north winds blow;
But what of the stag that calls for his mate?
And what of the wounded doe?

Good hunting!—aye, good hunting,
And ah! we are bold and strong;
But our triumph call through the forest hall
Is a brother's funeral song.

For we are brothers ever,
Panther and bird and bear;
Man and the weakest that fear his face,
Born to the nest or lair.

Yes, brothers, and who shall judge us?
Hunters and game are we;
And who gave the right for me to smite?
Who boasts when he smiteth me?

Good hunting!—aye, good hunting,
And dim is the forest track;
But the sportsman Death comes striding on:
Brothers, the way is black.

Paul Laurence Dunbar, in September Century.

Down to the Crossroads Store.

You can talk abaout yer Congressmen,
An' Senators and such,
Debatin' daown t' Washin'tun
In a way to beat the Dutch;
Wavin' their arms wild in the air,
And stampin' on th' floor—
But the place where things gits *settled* is
Daown to the Crossroads store.

We gather there 'most every night
When all the work is through,
An' sorter glance the kentry o'er,
Takin' a bird's-eye view
Of politics, diplomacy,
Religion, crops; and soar
To patriotic heights—you bet!—
Daown to the Crossroads store.

Sometimes our argymints grow hot,
An' Deekin Brown rips out
A good old cuss-word, like "Gol *darn*,
Whut Italy's abaout!"
Then Granpop White jump up from his cheer
An' grabs an ole axe-helve.
"By gum!" he squeaks, "that's whut we done
'Way back in Eighteen-twelve!"

You can believe the eagle screams,
An' cannons crash an' roar,
When we're settlin' mighty questions
Daown to the Crossroads store.

—Henry Edward Rood, in Harper's Magazine for September.

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 PER ANNUM.

EDITORS.

JENKIN LLOYD JONES. WILLIAM KENT.

ASSISTANT EDITOR.

EDITH LACKERSTEEN.

EDITORIAL CONTRIBUTORS.

Jane Addams. Richard W. Boynton. Frederick W. Burlingham. John W. Chadwick. Francis A. Christie. Joseph H. Crooker. Frederick E. Dewhurst. John Faville. George W. Gilmore. Fred. V. Hawley. Emil Hirsch. Albert Lazenby. Charles W. Pearson. Granville Ross Pike. Henry M. Simmons Frederick Starr. Joseph Stolz. Hiram W. Thomas. Oscar L. Triggs. R. A. White. E. P. Powell.

THE FIELD.

"The World is my Country; to do good is my Religion."

Our Tower Hill Letter.

"THE DAYS WHEN WE WENT GYPSYING."

Which is the more characteristic of modern life, I wonder —the energy with which we load ourselves with all sorts of impedimenta,—clothes, furniture, ornaments, frippery,—or, on the other hand, the sense of relief with which we throw all this elaborateness off on occasion, and return as nearly as possible to the simplicity of primitive man? At least, if we can't *do* this, how we love to play at it, crying, "back to nature!" but taking care usually to keep within hailing distance of railroads, telegraphs and telephones.

This sage reflection was suggested by the uproarious joy of our rapidly diminishing circle of Tower Hillans when it was proposed to us to make an excursion to the "Dells" (from the French word *Dalles*) of the Wisconsin in our own prairie wagons modernized into "canopy tops." We had two of these, each holding, besides six persons, all the clothes and camp equipage required for a five days' journey. As little baggage as possible, of course; so then ensued the delicious anxieties, on the part of the women at least, incident to packing all possible variety of feminine gear into a satchel or small valise, and the secret joy of tucking in matches, extra string, soap, or what not, to be produced in supposed emergencies and prove that

"Though on pleasure she was bent,
She had a frugal mind."

As everybody appeared subsequently to have prepared the same extras, the surprises of this kind were not as startling as were expected. But we had the pleasure of filling each portmanteau till it bulged like a school boy's pocket, all the same.

Then came the ramming, and jamming, and stevedoring that were required to pack into the bottom of each wagon, besides six pairs of feet, the swarming gripsacks, umbrellas and other indispensables, and still find room for the huge and jealously watched baskets from whose overloaded interiors protruded stacks of cups and saucers and ancient plated ware, while a vagrant breeze delighted to lift corners of table cloths (think of the unholy luxury!) and expose creamy biscuits or gesticulating legs of fried chicken; or again, home-made cake and preserves, dear to the heart of the most romantic picnicker. (I would remark that before we came back, brown bread and bacon with boughten jam seemed equally delicious, because, as Shakespeare fables of love, picnic appetities grow by what they feed upon, and their owners finish by seizing every eatable in sight and like Oliver, crying for more.)

On Monday, August 24th, then, we started, our Leader (the same who usually convoys us through Browning and Emerson), marshaled his clan with a little red whistle and a great deal of cantering about on the part of his pretty and faithful "Roos." Meanwhile somebody's astuteness had provided that the best pair of horses should be hitched to the wagon most difficult of ascent, so that any arrogance on the part of the favored ones might be chastened by the acrobatic feat required to swing oneself up into a coign of vantage behind the prancing steeds.

Very little diplomacy, however, was required to persuade us that we were the luckiest crowd in Wisconsin; the bright sun, the blue sky, the splendid corn and potatoes of Sauk County did that on the first day, while the glory of wild sunflowers—golden glow, brown eyed Susans, and the ever-present goldenrod, with the excitement of disputing which was which at a distance, made bright the way. We had a botanist along to tell us which was squirrel tail grass and which was fox tail ditto, and the effort to remember their names apart—each being about as much like its prototype as chalk is to cheese —was educative though bewildering. Sweet clover perfumed the side paths and smart weed stood with huddled lilac spikes along the road, but divided into delicate pink lady fingers in the gardens, like country girls sent to college, somebody said. "Chicory?" Oh, yes, we knew Chicory—but how could that tall, straggling weed with blue blossoms be the same that produced the pallid rosette sold at the market under that name? And was it the stalk or the root with which ground coffee is adulterated? To be sure, the grocers deny any such mixture, but so do our "Scientist" friends deny the existence of evil.

Still—

So we took our wandering way that first afternoon to Cassell-Prairie and there began our delightful experience of Wisconsin country hospitality. A sweet faced woman, the *haus-mutter* of a splendid farm, made us free of her orchard lawn, carpeted with deep green grass, and gave us the use of stove and well and all home comforts, actually adding a great pitcher of cream to our spread of home dainties. May her shadow never be less!

And let me say right here that we experienced this open-heartedness almost universally while in contact with the real farming community. From the tidy young couple just starting by hard work to earn the coveted home to the opulent owner of broad acres and expensive machinery our treatment was trustful and kindly and any trouble in the matter denied, even where newly scrubbed floors and shining range spoke of hard household labor just accomplished. This sentence of Job might have been engraved on every gate post, "The stranger did not lodge in the street, but I opened my door to the traveler."

By the by, if you would make such an outing perfect, be sure to include in your company a veteran of the Civil War whose Battery was recruited along these very hill sides. To be sure, if you wish to proceed rapidly you will have to snatch him every mile or two from the long hand-clasp of some newly discovered comrade; but the sight of these greetings is wholesome and pleasant and tends to revive in our minds a sense of gratitude towards those still living who made a bridge of their bodies over which the Republic passed to safety only forty years ago.

These refreshing humanities continued to be shown us all through the agricultural region where we spent most of the time. Whenever we approached a so-called "summer resort," however, it was quite otherwise. In Wisconsin, as elsewhere, private greed has seized almost every striking piece of natural scenery, fenced it in as closely as possible from loving eyes, and now discloses it only at the turn of a golden key. To such an extent is this landscape-snatching for private gain carried that one of our party ventured the prediction that half these "resorts" will be closed in ten years in favor of home camps and simple country nooks, since our love of beautiful scenery is inextricably wound up with association of *gentilesse* and that *noblesse oblige* natural to the great Dame who draws us countryward by her woods magic. Consequently we resent the idea that an individual or a corporation should corral and peddle out to his selfish benefit what was intended for the delight and inspiration of the world. So look out, you "owners" of scenery—you may kill the golden egg-bearer yet!

On we went, the second day northward through Sauk County and over the river to Kilbourn City and the Dells. And who shall venture to again describe these well known sandstone wonders, chimneys and ship-keels, bowls and whisky jugs, and all the rest of the Brobdingnagian imitations of men's handiwork, here as elsewhere credited to his Satanic Majesty, who seems to have amused himself in pre-Adamic times with igantic toy-making, to get his hand in training, maybe, for his subsequent occupation of playing with men's souls.

"Anyway, we walked and we admired
Till we were very, very tired"—

and then we dined, climbed into our wagons and pushed on eastward through Columbia County with its delightful evidences of agricultural prosperity—immense new barns rising by the side of new houses, which had shoved the little old ones into innocuous desuetude; monsters of farm machinery with rows of formidable teeth and so many new-fangled uses that we were constantly employed guessing what fresh combinations of convenience each one fulfilled; stretches of corn and potatoes, rye and buckwheat that would make a New England farmer turn green with envy: at last, an evening descent into Portage City, where the Indians used to carry their canoes laboriously over between the Fox and the Wisconsin in the old days before we had shut them off from that as from most things.

Fourth day, a long straight stretch south through rich, well cultivated Dane County, where the thrifty German and Norwegian colonists betray their foreign origin by

queerly trimmed blue and white houses and unmistakably European faces. Here is the center of the great Wisconsin tobacco interest, and little as one may admire the "filthy weed" in its manufactured state, the plant itself is handsome and gay looking and its special treatment was made known to us by the side boards of its barns being hinged alternately from top to bottom to allow of drying the crop without exposure to the weather. At evening, Madison—the only state capital, it is claimed, whose site was directly determined by the fineness of its scenery. Its lakes are certainly enchanting and the University of Wisconsin crowns it like a carcanet of jewels on the brow of a beautiful woman. A morning was dedicated to the academic groves of maple, basswood, evergreen, and every other friendly tree, while we admired its experiment stations for testing all the agricultural products possible to the State. Its noble educational buildings and the professors' tidy homes filled us elders with envy of the advantages enjoyed by the younger generation, and we heard with amazement that this university of the new northwest now numbers nearly four thousand students.

On Friday, westward again to Blue Mounds, the highest point in southern Wisconsin, and if the weather had only been clear I have no doubt that you would have been bored with more of my rhapsodies. But anyway, we had the fun of the ride and of risking our reputations for sanity by daring some of the worst mountain roads in that or any other region. But all's well that ends well, and we trotted home like the immortal Gilpin,

"Nor stopped till where we had got up,
We did again get down."

Unlike John, however, we all want to repeat the experience next year, insisting, however, upon having the same dear Leader and the same tried and true companions.

CORDELIA KIRKLAND.

Tower Hills, Wis., Sept. 14, 1903.

NATURE BOOKS

At this season there is a demand which increases each year for books about

BIRDS, ANIMALS, FLOWERS, TREES AND OUTDOOR LIFE.

The Pilgrim Press Bookstore carries a full line of such books. See their general catalogue for titles and prices. Any book reviewed or advertised in any paper may always be obtained promptly and at the right price by addressing

THE PILGRIM PRESS

175 WABASH AVE., CHICAGO

HILLSIDE HOME SCHOOL

FOR GIRLS AND BOYS. HILLSIDE, WISCONSIN.

Every advantage for health, study and pleasure is enjoyed by the location on a farm in the country. Facilities for the study of science and nature that are not confined to text-books: Prepares for college and business. Classical, Scientific and English courses. Complete laboratories. An ideal combination of the privileges and pleasures of home with the advantages of a perfectly equipped school. Write for descriptive catalogue.

MISSES LLOYD-JONES, PRINCIPALS.

BOOKS BY W. L. SHELDON

The Story of the Bible. From the Standpoint of Modern Scholarship . . . . . $ .30
Class Readings in the Bible. From the Standpoint of the Higher Criticism 50
Old Testament Bible Stories. A Basis for the Ethical Instruction of the Young . . . 1.00

Sent postpaid on receipt of price by

UNITY PUBLISHING CO., 3939 Langley Ave., Chicago.

ARE YOU A

SUNDAY SCHOOL TEACHER OR OFFICER?

If so, write for a free copy of a booklet setting forth a system of organization and records which constitutes a most wholesome incentive, increasing the attendance and enhancing the interest of Sunday school scholars wherever tried. :: Highly recommended by Pastors and Superintendents throughout the United States and Canada. In writing, give name of Superintendent and Secretary, size and denomination of School.

Address **Mrs. Mary G. Eastman, Oxford, Mich.**

LITTLE JOURNEYS to lake resorts and mountain homes will be more popular this summer than ever. Many have already arranged their summer tours via the

Chicago, Milwaukee & St. Paul

railway and many more are going to do likewise. Booklets that will help you to plan your vacation trip have been issued for those interested and will be sent on receipt of postage, as follows:

"Colorado-California," six cents.
"In Lakeland" and "Summer Homes," six cents.
"Lakes Okoboji and Spirit Lake," four cents.

F. A. MILLER, General Passenger Agent, Chicago.

A SPECIAL PROPOSITION TO READERS OF UNITY

NOTE.—The editor of UNITY is personally acquainted with this advertiser; has carefully examined into their co-operative plan, and knowing the Cash Buyers' Union to be a strictly honorable and reliable concern of successful record, believes that the readers of this paper should give their plan careful attention if they have funds to invest.

We Want You as a Partner

IN OUR ENORMOUS MAIL ORDER BUSINESS and

GUARANTEE you at least 7% on your investment, with additional profits of from 15% to 40% per year.
GUARANTEE to save you at least 25% on everything you buy from our catalogues and a special 50% discount if you become a shareholder.
GUARANTEE to pay you a commission of 5% on all business secured through your influence from your friends and neighbors.

This Co-operative Plan enables us to sell at lower prices than all others and issue complete catalogues of

Athletic Goods
Agricultural Implements
Baby Carriages
Bicycles
Bicycle Sundries
Boots and Shoes
Cloaks, Suits and Furs
Clocks
Clothing, Ready-to-wear
Clothing, Made-to-order
Crockery and Glassware
Furnishing Goods
Furniture
Groceries
Guns and Sporting Goods
Harness and Saddlery
Hats and Caps
Hosiery
Housefurnishing Goods
Jewelry and Silverware
Lamps
Millinery
Mackintoshes, Rain Coats
Moving Picture Machines
Musical Instruments
Optical Goods
Organs
Pianos
Photographic Goods
Public Entertainment Outfits
Refrigerators
Sewing Machines
Shirts, Men's and Boys'
Stoves and Ranges
Talking Machines
Trunks and Satchels
Vehicles Every Description
Underwear
Watches, Etc., etc., etc.

Catalogues Now in Preparation

Artists' Materials
Bakers' Supplies
Barbers' Supplies
Blacksmith Tools
Books
Builders' Hardware
Butchers' Supplies
Carpets and Curtains
Cutlery
Dairy Supplies
Drugs
Dry Goods
Electrical Goods
Fishing Tackle
Furnaces
Hardware
Ladies' Wearing Apparel
Miners' & Prospectors' Outfits
Notions
Paints
Plumbers' Supplies
Surgical Instruments
Stationery
Tailors' Trimmings
Tinware
Tombstones
Tools of Every Description
Toys
Wall Paper
Woodenware

In fact, a complete line of General Merchandise.

Write for any of these Free Catalogues.

The Best Investment Plan Ever Offered Endorsed to You and Your Friends

Merchandising is the money maker of the age. Of all the great money-making department stores, THE MAIL ORDER DEPARTMENT STORE is the greatest. Its line comprises everything from a needle to a threshing machine. Everything the people eat, wear and use from the cradle to the grave. Its field is not limited by city and suburban limitations, but extends to every town of the country and every country on the globe. It requires less capital to do an unlimited amount of business than any other mercantile or manufacturing enterprise. Its expenses—selling or fixed—are less than in any other business. It's a strictly cash business. It has no losses. It does not depend on seasons or local conditions. It is a "hard times" business. It does not even depend on prosperity. Its profits are immense.

An Investment of Less than $40,000 Yielded Over a Million Dollars in Cash in Less than Six Years in one of the Chicago Mail Order Houses

All this is fully explained in a book which we want to send you free of charges—on request. The book gives the complete history and earning power of the mail order business. It gives statistics showing that the famous co-operative stores in England cleared over 40 per cent on the investment last year. We have reorganized our old-established mail-order business under the co-operative system. We want to interest you (no matter how large or small your capital) and we know you will be deeply interested if you let us send you our free book. It's a mine of interesting business information. It will make you either a shareholder (shares are $10 each) or a customer. IF YOU BECOME A SHAREHOLDER you will find your investment the best and safest you have ever made—you buy into an old-established, growing and successful business. IF YOU BECOME A CUSTOMER it will save you at least 25 per cent on everything you buy.

If you are Both Shareholder and Customer You can Buy from Us at Cost

In any event, you will profit by reading the book and you are under no obligation whatever—if you send for it. Send for it today. Do it now.

CASH BUYERS' UNION

First National Co-operative Society

Established 1885—Incorporated 1889—Re-chartered 1903

158 to 168 W. Van Buren St., Chicago, Ill.

REFERENCES—First National Bank, Chicago, Depository; Metropolitan Trust and Savings Bank, Chicago, Registrars; Messrs. Lord & Thomas, Advertising Agency; Dun's or Bradstreet's Mercantile Agency; and railroad and express company. The publishers of this or any newspaper or magazine. Any bank or reputable business house in Chicago.

NOTE—The Editor of Unity is personally acquainted with this advertiser, has carefully examined into their co-operative plan and knowing the Cash Buyers' Union to be a strictly honorable and reliable concern of successful record believes that the readers of this paper should give their plan careful attention if they have funds to invest.—EDITOR.

Investors! Consumers!

You are Invited to become a Partner in this Great Business

and share in its profits in the exact proportion of your contribution to the capital and the amount of goods you buy, and which are bought by all our other customers.

We have divided the capital into shares of $10.00 each, so that you, even if you have but the most modest means, can take advantage of this truly wonderful opportunity to—

(1) Invest your money and draw dividends of no less than 7 per cent each and every year, with the possibility of earning as high as 40 per cent and more on every dollar invested.

(2) Buy your goods at the lowest prices ever known and get an additional discount of 5 per cent (practically all the net profit) on everything you buy.

(3) Make money by co-operating with us and get a commission of 5 per cent on all the new business you help us to get.

Our "book of information" fully explains all the particulars of our plan, and we advise you to send for this book and read it from cover to cover and become a member and copartner of our society as soon as possible, even if you start with but a few shares, and thereby obtain the immense advantages which we offer.

Request for Prospectus

Cash Buyers' Union, First National Co-Operative Society Dept. W865, 158 to 168 W. Van Buren St., Chicago.

Gentlemen:—Please send your complete "Book of Information" and all literature pertaining to your Co-Operative mail-order business.

Name .....

Street .....

P. O. .....

State .....

It is understood that above will be sent to me free of charge and that I am under no obligations whatsoever to subscribe.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents.

Patents taken through Munn & Co. receive *special notice*, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, $3 a year; four months, $1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, **New York**
Branch Office, 625 F St., Washington, D. C.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

ATHLETES

TO KEEP IN GOOD TRIM MUST LOOK WELL TO THE CONDITION OF THE SKIN. TO THIS END THE BATH SHOULD BE TAKEN WITH

HAND SAPOLIO

All Grocers and Druggists

GOOD BOARD IN COLORADO $8.00 A WEEK

The idea that it costs a "mint of money" to spend a vacation in Colorado is all wrong. On the contrary, it is a fact that no other summer resort state has so many moderate-priced hotels and boarding houses.

Comfortable places, where one can get splendid fare and excellent quarters for $8 to $10 a week are to be found in all sections of the state. Of course those who prefer to spend more can find hotels to suit their tastes.

The cost of a visit to Colorado will, of course, depend on the length of your stay. At Manitou, Colorado Springs and Glenwood Springs a good room and first-class board can be had for $14 a week and upward. During the summer months the strictly first-class hotels charge $17.50 a week, and in some cases $20, $25 and even $30. At all of Colorado's resorts are hotels which provide good accommodations for as little as $8 or $10 a week. Boarding houses ask even less—$25 to $35 a month. Excluding railroad fare to and from Colorado $75 is a liberal estimate of the cost of a month's stay in the mountains. In actual practice it is likely that the majority of the people who visit Colorado spend little more than $50 a month for their board, lodging and amusements.

Send for a free copy of our "Colorado Handbook"—it tells just what you want to know about the hotels and boarding houses.

P. S. EUSTIS,
209 Adams street, Chicago, Ill.
P. S. EUSTIS,
Passenger Traffic Manager.

Meadville Theological School

Meadville, Pennsylvania.

Founded, 1844.
New Endowments.
No Doctrinal Tests.
Modern Program.
Ample Equipment.
Thorough Training for College Graduates. Special provision for others.

Send for Catalogue to President F. C. Southworth

ONLY ⅓ OF A DAY
BETWEEN
CHICAGO
AND
CINCINNATI
VIA THE

MONON ROUTE

and C. H. & D. Ry.

Choice of 4 Superb Trains Daily.

DAY TRAINS Equipped with Parlor and Dining Cars.

NIGHT TRAIN, with Palace Sleeping and Compartment Cars.

CHAS. H. ROCKWELL, Traffic Manager. FRANK J. REED, Gen. Pass. Agt.
200 Custom House Place, CHICAGO.

THE "ALTON'S" ENGINEER

IF YOU WISH TO HAVE A NICE HALF-TONE ENGRAVING 4½x3 INCHES, OF THE ABOVE PICTURE, SEND FOUR CENTS IN STAMPS TO

GEO. J. CHARLTON,
GENERAL PASSENGER AGENT, CHICAGO & ALTON RAILWAY, CHICAGO, ILL.

THE NORTH-WESTERN LINE

$62.50

round trip to

California

Tickets to San Francisco and Los Angeles and return, from Chicago daily, October 8 to 17, via the Chicago and North-Western Railway, over the only double-track railway between Chicago and the Missouri River with choice of routes through some of the most beautiful mountain scenery in the world. Corresponding low rates from all points.

Three Daily Trains

leave Chicago 8.00 p. m., 10.00 a. m. and 11.30 p. m. The luxurious Overland Limited (8.00 p. m.) has Pullman drawing-room and compartment sleeping cars, dining cars (a la carte), observation, library and buffet smoking cars through without change.

Daily and personally conducted tours in Pullman tourist sleeping cars, Chicago to San Francisco, Los Angeles and Portland. Only $6.00 double berth.

The Best of Everything.

Particulars as to rates, train service, schedules and sleeping car reservations on application. All agents sell tickets via this route.

W. B. KNISKERN,
PASSENGER TRAFFIC MANAGER,
CHICAGO, ILL.

NW75

Spend Your Vacation

at one of the many summer resorts reached by the Wisconsin Central Railway. Waukesha, Waupaca, Fifield and one hundred other resorts are reached by the Wisconsin Central Railway. Write for finely illustrated booklets, which are free on application to

JAS. C. POND, G. P. A., W. C. Ry.
MILWAUKEE - - - WIS.

Free Reading!

Unitarian Literature sent free on application to ELLEN A. CALL, 35 Summer St, Lawrence, Mass.